juij *teal TJJV rwv* KtWStiw, *ca$* ^v TT«v TO lireX0op Iv j /cat irocoucri jcai Xlyovcrc. But shall I Call this power or wit, and commend it upon that account? *no* more than I will commend the impudence of the Cinaedi, who stick not publicly to do and say any thing.—

n. But whatever these Atheists deny in words, it is notwithstanding evident, that even themselves have an idea or conception in their minds answering to the word God, when they deny his existence, because otherwise they should deny the existence of nothing. Nor can it be at all doubted, but that they have also the same idea of God with Theists, they denying the existence of no other thing than what these assert. And as in all other controversies, when men dispute together, the one affirming, the other denying, both parties must needs have the same idea in their minds of what they dispute .about, or otherwise their whole disputation wcluld be but a kind of Babel language and confusion; so must it be likewise in this present controversy betwixt Theists and Atheists* Neither indeed would there be any controversy at all between them, did they not both by God mean one and the same thing; nor would the Atheists be any longer Atheists, did they not deny the existence of that very same thing which the Theists affirm, but of something else.

nr* Wherefore, we shall in the next place declare, what this idea of God is, or what is that thing, whose existence they that affirm, are called Theists, and they who deny, Atheists. In order wfeeoreunto, we must first lay down this lemma, or preparatory proposition—that as it is generally acknowledged, that all things did not exist from